dent possesses itself always and controls the other two as the basis of its own temporal possibilities; that is the Divine, the eternal all-possessing God-consciousness, omnipotent, omniscient, omnipresent, which informs, embraces, governs all existences. The human being is here on earth the highest power of the third term, the individual, for he alone can work out at its critical turning-point that movement of self-manifestation which appears to us as the involution and evolution of the divine consciousness between the two terms of the Ignorance and the Knowledge. The power of the individual to possess in his consciousness by self-knowledge his unity with the Transcendent and the universal, with the One Being and all beings and to live in that knowledge and transform his life by it, is that which makes the working out of the divine self-manifestation through the individual possible; and the arrival of the individual —not in one but in all—at the divine life is the sole conceivable object of the movement. The existence of the individual is not an error in some self of the Absolute which that self afterwards discovers; for it is impossible that the

absolute
self-awareness or anything that is one
with it should
be ignorant of its own truth and its own
capacities
and betrayed by that ignorance either
into a false
idea of itself which it has to correct or
an impossible
venture which it has to renounce.
Neither is the
individual existence a subordinate
circumstance in
a divine play or Lila, a play which
consists in a